Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

Haugen, Rev. Arnold K.
mar41

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

15de aargang. Winnipeg, Manitoba, Første Nr. i August 1939 Nr. 15

DE HOLDT TROLIG FAST.

"De holdt trolig fast ved apostlenes lære og ved samfundet ved brødsbrytelsen og ved bønnerne." Ap. gj. 2, 42.

Naar viser paa de første kristne og paa hvordan de levet, da har vi meget at lære av dem. Hvorfor finder man i vore dage saa ofte et tørt kristenliv. Fordi de troende ikke holder sig efter det som de første kristne gjorde. Mange som vi være kristne vet meget bedre hvad som staar i aviserne end hvad som staar i deres bibel. Paa denne maate blir de saa at si fremmede for skriftens ord. Kan man saa vente andet end et tørt kristenliv, naar deres udødelige sjæl tørster ihjel.

La os saa se hvad dette ord fra Ap. gj. 2, 42 kan bringe os.—

"Og de holdt trolig fast ved apostlernes lære."

De første kristne holdt sig til Guds ord, til læren og levet efter den. Det samme formante salmisten de unge til i Salme 119, 9. "Hvorved skal den unge holde sin sti ren? Ved at holde sig efter dit ord." V. 11. "I mit hjerte har jeg gjemt dit ord, for at jeg ikke skal synde imot dig."

Mange roper: Kom til os saa skal du bli frigjort og glad, og det skal bli noget ganske andet end der du er. Det sier ofte mennesker, men hvad sier Guds ord? "Ved at holde dig efter Guds ord, skal din sti bli ren." Derfor sier Jesus i Joh. 8, 31—32: "Dersom I blir i mit ord da er I i sandhet mine disciple, og I skal kjende sandheten, og sandheten skal frigjøre eder."

Vi ser videre at de første kristne **"holdt trolig fast ved samfundet."** De kom sammen og talte om Guds ord.

Jeg var paa et sted og blev bedt om at komme paa en liten vennefest. Der var samlet en 30 staute ungdommer i et privat hjem. De var kommet sammen for at tale ut med hverandre. Jeg indledet et emne: "Vor opgave som troende, og dets ansvar." Det blev for min del en rik kveld. Alle talte ut om det som laa dem paa hjerte, og vi fik virkelig kjende de helliges samfund. Naar jeg læser Johs. 20. kap. ruller det op for mig hvad en kan tape paa ikke at være i de helliges samfund. Disciplene var samlet og av frykt for jøderne var dørene lukket. Da kom Jesus og stod midt iblant dem og sa: Fred være med eder. Da blev disciplene glade, da de saa Herren. Men der var en som ikke var med dem, det var Tomas. Disciplene priste Herren og var glade, og de fortæller med begeistring til Tomas: Vi har sett Herren. Men da synes jeg, jeg ser Tomas riste paa hodet. Han trodde ikke. Der gik otte dage før Jesus viste sig igjen. Naar de ande var glade og priste Gud gik Tomas der i tvil og kamp. Der hvor Guds folk er samlet der kommer Jesus med sin fred og velsignelse. La os holde fast ved samfundet. "Paa et hvert sted hvor jeg lar mit navn ihukommet vil jeg komme til dig og velsigne dig. 2. Mos. 20, 24.

"De holdt trolig fast ved brødsbrytelsen." De gik til Herrens nadverdbord for at faa et styrkemiddel og et mindemaaltid. "For saa ofte I æter dette brød og drikker denne kalk, forkynder I Herrens død indtil han kommer. 1. Kor. 11, 26. Hvordan er det med os kristne idag. Holder vi fast ved dette? Jeg tror mange forsømmer dette styrkemaaltid.

Saa kommer vi til det sidste som ogsaa disse folk **"holdt trolig fast ved** og det var **bønnen."**

De kom sammen til bønnemøter. Bøn er at lukke vor sjæl op for Jesus. Jesus er og har det vi syndere behøver for tid og evighet. Han er git os til visdom, retfærdiggjørelse, helliggjørelse og forløsning. 1. Kor. 1, 30. Bed saa skal I faa. I. Johs. 4, 2 læser vi: I har ikke, fordi I ikke ber.

Jeg tror for min del at efter min omvendelse har jeg syndet meget imot min naadige Gud paa dette punkt. Jeg har voldt ham stor sorg ved forsømmelse av bønnen. Ti forsømmelse av bøn blir aarsak til andre forsømmelser og synder. Maatte det hete om kristne idag, de holdt trolig fast ved bønnerne. La os begynde idag for Guds aasyn.

J. Reigstad.
Vidnesbyrd fra Broderkredsen.

LIDT SJÆLESORG.

Hr. redaktør!

Jeg ligger for døden, og da blir det alvorligt om det aldrig har været alvorligt før. Jeg har nu strævet med at bli beredt til dødens komme, men alt mit stræv ser ikke ut til at hjælpe noget. Jeg er like uberedt til at dø nu som jeg har været før. Jeg kan næsten ikke se nogen anden utvei end at jeg maa gaa fortapt. Jeg har forsøkt at angre min synd. Jeg har ogsaa bedt Gud at tilgi mig min synd, men jeg er og blir den samme. Ja jeg vil helst si, at jeg er værre end jeg har været. Jeg er kommet til det resultat at det er haapløst for mig. Tror du at en som jeg kan bli omvendt til Gud og faa dø en salig død?

* * *

Kjære ven!

Det er mig en glæde at skynde mig at svare paa dine spørsmaal. Du ligger for døden og da har du ikke megen tid at raade over, men maa faa den sak klar saa snart som mulig. Det haster, ti det mørknes alt mot evighetens nat.

Det er en glæde at høre at du gjerne vil bli frelst, og det næste der glæder mig er, at du har forsøkt saa godt som du har forstaat det at bli frelst. Du har strævet med anger og bøn. Du synes at du bør angre at du har syndet, og jeg formoder at du gjerne vil angre riktig dueligt, men du har ikke faat det til, saa din anger har hjulpet dig noget. Du har prøvet at stille dig frem for Gud med din anger og sagt til ham: Her ser du hvor jeg angrer og av den grund maa du ta mig til naade.

Det vi være akkurat det samme, hvor meget du angret, saa vilde Gud ikke tilgi dig din synd, fordi at du angret. Du kan aldrig angre saa meget at det vilde bevæge Gud til at slette ut din synd, saa du kan gi op angeren som nogen grund for at du kan bli frelst. Ja, der maa jo angres, sier du. Ja, det er sandt, men husk paa, at det var Jesus der angret og kjendte smerte over vore synder, og hans anger og hans smerte i Getsemane og paa Golgatha var en fuldkommen anger og smerte, som virkelig sonet for dine og mine synder, saa grunden til at Gud er villig til at tilgi er fordi Jesus med sin angest har betalt for vor synd. Gud er en forsonet Gud.

Ja, saa var det med hensyn til, at du har holdt paa at bede Gud om syndernes forladelse uten nogen nytte. Din forestilling om Gud er, at hvis du kan holde paa at bede riktig alvorligt og længe, da skal Gud endelig tilgi dig for alle dine synder. Du behøver ikke at tigge Gud om at tilgi dig. Han er mer villig til at tilgi end du er at bede om tilgivelse.

Du synes kanske at dette ser lidt underlig ut. Hverken anger eller bøn kan bevæge Gud at tilgi. Hvad skal du da gjøre for at bli frelst, spør du vel. Den store feil du begaar er den at du med din anger og bøn vil bevæge Gud til at ha medlidenhet med dig og frelse dig fra din synd. Du behøver ikke at bevæge ham. Han er færdig til at frelse dig, saa snart han faar lov. Det er bare spørsmaal om du vil gi ham lov. Det kan vel synes underligt at den som holder paa at bede Gud om tilgivelse ikke skulde ville gi ham lov til at forlade al synd. Ja, det er netop der feilen ligger. Du vil ikke gi ham lov til at forlade dig dine synder. Du driver paa med at ville forsone Gud med anger og bøn slik, at han av den grund skal tilgi. Det er ikke din gjerning. Det var den gjerning Jesus tok paa sig, og han var den eneste der kunde ordne vor sak hos Gud slik at Gud nu er villig at forlade alt, hvor han bare faar lov.

Nu vet jeg at du har et stort spørsmaal færdigt, og det er: Hvorledes skal jeg bære mig ad for at gi Gud lov til at forlade mig mine synder? David hadde erfaring paa det, og han sier: Ieg bekjendte min synd for dig og skjulte ikke min brøde. Jeg sagde: Jeg vil bekjende mine overtrædelser for Herren, og du forlod mig min synds misgjerning.

Alt det der skulde til var at David bekjendte sin synd, og i det samme han hadde gjort det var det tilgit. Jeg synes at du sier: Det er en alt for let maate at bli frelst paa. Ja, der er jo intet at gjøre for at sone vor synd hos Gud, ti det gjorde Jesus. Det eneste der er igjen er at tilstaa, at den synd Jesus led straffen for var din synd. Det er netop her at det blir saa vanskeligt. Der er saa mange ting vi helst vil skjule. Der kan være synder vi ikke vil helt ut med. Der kan være synder mot et menneske, som vi ikke vil tilstaa. Kanske det kan være slik med dig at du kan ha gjort en uretfærdighet mot et menneske, men du vil ikke ydmyge dig saa meget at du vil si til denne: Jeg har syndet mot dig, og be denne om tilgivelse. Vanskeligheten i omvendelssen er opgjøret. Det er godt at ha anger, ti den driver en til at ha opgjør med Gud. Det er godt at bede, ti da bekjender man sin synd og beder som tolderen: Gud, vær mig synder naadig.

Du ligger altsaa og skal dø. Jeg vil si til dig: Skynd dig og bekjend din synd. Det haster. Naar du har bekjendt, da kan du be: Gud, vær mig synder naadig; men det maa være fordi Jesus har gjort alt der skulde gjøres, og for hans skyld er det at Gud med en gang tilgir.

Saa vet jeg av egen erfaring at du har et nyt spørsmaal: Hvorledes kan jeg være sikker paa at Gud virkelig har tilgit mig min synd?

Den første vishet du faa er i hans eget ord. Du kan slaa op i 1 Joh. 1, 9. Dersom vi bekjender vore synder er han trofast og retfærdig, saa han forlader os synderne og renser os fra al uretfærdighet.

Dette er paalideligt, men du forlanger kanske mer bevis, og det næste han vil gjøre er, at han vil gjøre det klart for dit hjerte, at alt er betalt. Dette at komme til vishet er ikke noget et menneske har makt til at faa istand selv. Det er Guds aands gjerning. Det er simpelthen et under. Det er netop naar et menneske er i nød og ikke vet sig nogen utvei, men staar aldeles hjælpeløs. Der er ingen ting der hjælper, da er det at Guds aand kan peke paa et Guds ord, som viser at Jesus har gjort alt, og da er jeg fri. Ja, tænk, fri og frelst, og det var alt av naade. Jeg gjorde intet der kunde hjælpe til at bli frelst. Det var bare dette at jeg tilstod alt, og da kunde han med en gang si: Det er tilgit for Jesu skyld. Da lægges der med en gang en ny sang i munden: Det blir en sang om ham, som gav sit liv for os. Det blir bare Jesus, Jesus. Tak Jesus. Red.

Northwood-Emissæren.

Pastor O. O. Haugen avgikk ved døden lørdag og blev begravet i Dacotah tirsdag under usedvanlig stor deltagelse.

(NORRØNA)

De norske lutherske menigheter i Winnipeg, Starbuck og Dacotah, det norske Winnipeg med opland er i disse dager rammet av et haardt slag: pastor O. O. Haugen er ikke mere. Og akkurat nu synes det saa ufattelig, og ufattelig meningsløst med, den bredbygde, kjempesterke joviale halling med det lune glimt i sine alvorlige øine ikke mere skal komme inn i redaksjonen, med hatten godt bak i nakken og efter sin sedvanlige hilsen — det er bare han Ola — sette sig i vinduposten og se riktig godt og vennlig paa dig. Du fikk alltid inntrykk det var bare dig pastor Haugen interesserte sig for naar han satt slik. Dig og dine. Ditt virke og ditt forhold til alle gode makter i himmel og paa jord, som skrevet er.

Pastor O. O. Haugen falt paa sin post. Han tok sin forkyndergjering uhyre alvorlig. Tomme kirkebenker anklaget og forfulgte ham. Og hans arbeide blandt konfirmantene laa ham ikke mindre varmt paa sinne. Nu hadde han arbeidet med konfirmantene i Winnipeg i to aar, og vi kan saa godt forstaa han ikke syntes han kunde gi op før han hadde ført de frem. Han maa ha kjent sig daarlig lenge, og maa ha vist hvad som forestod. Men sterk som han var generelt sett har han sikkert gaat ut fra han skulde klare aa ride stormen av. Og i alfall føler vi oss overbevist om han ikke kunde taale tanken om ikke aa føre sine konfirmanter frem.

Den siste overhøring holdt han lørdag den 17de, dagen før konfirmasjonen var berammet. Han var da saa syk han vanskelig kunde holde sig opreist og skal ha latt falle en bemerkning om at blev han ikke bedre, vilde han ikke komme til aa spørre konfirmantene om saa meget nettop søndag. Det slog til altfor godt. Hvordan han tilbragte den natten kjenner vi ikke til naar dette skrives. Men søndag formiddag maatte han la sig kjøre til General Hospital hvor han tigget og bad lægene om aa faa holde konfirmasjonen sittende paa en stol i kirken. Men som meddelt blev han øieblikkelig lagt paa operasjonsbordet. Det var imidlertid forsent. Blindtarmen var ikke alene sprukket, det var inntraat kollbrarnd og tilstanden var haapløs fra begynnelsen av. Saa fulgte en ukelang fortvilet kamp med døden. Den inntraatte klokken syv lørdag morgen den 24. juni. Hans hustru og tre sønner hadde vært tilstede den hele tid. Det var blitt foretatt blodoverføring og uten tvil gjort alt for aa redde livet. Men grensen var overtraatt.

For Winnipeg norsk-lutherske menighet især er Haugens bortgang et stort tap paa mer enn en maate. Han overtok dén under vanskelige forhold for bare noen faa aar siden. Det saa da nermest ut som den skulde falle fra hinannen. Men Haugen tok fatt med all den iver han var saa kjent for. Og det lyktes langt hurtigere enn noen skulde ha trodd aa skape en ny og foredragelighets aand innen menigheten. Og i de siste aar har det som ofte fremholdt gaatt over all forventning fremover. Nylig gikk menigheten til kjøp av tomt. Grunnarbeidet er allerede undagjort og til høsten tar man fatt paa reising av kirken. Ingen saa frem til dette med større glede enn pastor Haugen. Han var i mer enn en forstand byggmesteren med mesterens glede over et heldig opført byggverk. Og han var kanskje mer enn de fleste klar over de mange vanskeligheter som ennu ligger i menighetens vei. For dette var jo ikke den første kirken han har vært med aa opføre her i landet. En kan vel kalle ham kirkebyggeren blandt de norsk-lutherske prester i Kanada.

Men pastor Haugen saa lenger frem enn til byggingen av den nye norsk-lutherske kirken i Winnipeg. Det kan vel sies nu han med innvielsen av den nye kirken ansaa sin gjerning i Winnipeg endt. Og at et vi-

HYRDEN

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Det lysner. I dette nummer vil læserne faa en behagelig overraskelse. Tænk baade et Seminarium og Bibelskole skal aapnes til høsten i vor Norsk Lutherske Kirke i Canada. Uten tvil vil det glæde mange, især i Sask., at Outlook College skal aapnes til høsten som bibelskole. Ungdommer fremad marschere, i Guds navn, til fylkning ved Outlook College, Outlook, Sask., og Seminariet i Saskatoon, samt Camrose College og Bibelskoln i Camrose, Alta.

Sønner av Norge Losjen. Da der gis rum til skrivelse om ded sak i dette nummer, saa er det ikke forat vække splid eller uenighet, men mere for at spørgsmaalet kunde faa en rolig og saklig diskusjon til gavn for alle. Det vil saaledes staa frit for bægge sider at uttale sig. Vil enstændig be at skrivelser maa være kortfattet og "to the point" uten personligheter.

Mere norsk. Har i længere tid vært rikeligt med norske insendelser, men nu er der intet mere paa haand. Gode fortællinger er altid velkomne. La os dog faa mere kortfattet lokale nyheter. —U.

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dere felt laa og ventet. Pastor Haugen var legmannen, imisæren som likte sig best ute paa de store vidder, blandt farmerne i nysettlementstrøkene. Han likte det livet og elsket teltmøtene. Der ute følte han han gjorde rett for sig. For disse folka, sa han saa mangen gang, kom for aa faa, ikke for syns skyld, ikke av gammel vane, ikke for aa stille sig ut, vise sig i en ny kostbar kjole, for aa spille en rolle. Det var da ogsaa for disse pastor Haugen prekte enten han prekte i et telt nord i brusklandet eller i en bykirke.

Personlig var han da ogsaa lik mesteparten av det norsk-kanadiske presteskap, enkelheten selv og en svær arbeidskar. Stor og sterk var han som sagt, og fra barnsben av vant til slit og forsakelse. Fjorten aar gammel dro han tilsjøs. Og arbeidsforholdene tilsjøs i de dager var ikke riktig som i vaar tid. Det sitter mangen god mann utover de vestlige vidder som vidne om den ting. Som ung gutt kom han til Statene hvor han ogsaa fikk sitt aa gaa igjennem. Og arbeidskar og bonde blev han til sin død. Arbeidskar, bonde og legmann med aapent sinn for det vakre i natur, dyre- og folkeliv og en uforsonlig fiende av alt som skjemte ut og drog ned, eller som han trodde skjemte ut og drog ned.

Pastor Haugen blev bare 55 aar gammel. Han efterlater sig foruten sin hustru en datter som er gift og bosatt i Peace River-distriktet, tre sønner og flere barnebarn. Begravelsen foregikk tirsdag var fra Den Islandske Lutherske kirke i Winnipeg. Bardals begravelsesbyraa stod for arrangementet. Frøken Klinkenberg hadde pyntet kirken med sommerens skjønneste blomster og farver i alle nuanser. Sørgeskaren fyllte den. Den islandske prest leste inngangsbønnen og skrifsted, det norsklutherske kirkekor ledet salmesangen. Biskop, dr. Iversen prekte og tegnet et vakkert billede av den avdøde, det samme billede han gjennem sitt liv virke har risset inn i deres sinn som har kjent ham og truffet ham under hans omfattende virke i vestre Kanada. Biskopen skildret pastor Haugen som pioneren i aand og sannhet. Nykommergutten som var blitt grepet av Gud og begynte aa forberede sig for sin gjerning mens han satt paa plogen, som arbeidet og leste, leste og arbeidet. Pionerpresten som først var legmann, som gikk ut og talte ordet og senere som prest tok mot kall i de nye, uferdige settlement i Kanada, bygget kirker og ryddet grunnen for fremtidens kirke- og menighetsliv.

Ogsaa efter han var blitt ordinert til prest og bekjente store menigheter saa pastor Haugen sig syn med aa fare ut og forkynne ordet som evangelist. Hans hele liv var et liv i selvopofrelse, hans største glede aa ofre sig for andre.

Tilslutt talte biskopen vakre trøstens ord til hans efterlatte. Døden, sa biskopen bl. a., døden er ikke enden for en kristen, men begynnelsen til livet.

Fra Den Islandske Lutherske kirke fortsatte et stort følge til Starbuck hvor den samme seremoni i noe forkortet form fant sted. Starbucks vesle lutherske kirke var alt, alt forliten. For alt folk i Starbuck var møtt frem, gamle og unge, nordmenn og franskmenn, tyskere og skottlendere. Alle uansett rase og tro fulgte pastor Haugen til graven! I Starbuck leste biskopen op et dypfølt kondolance-telegram til familien fra Den Norsk-Lutherske kirke i Amerikas primas, biskop, dr. Aasgaard. Soloer blev sunget i Starbuck saa vel som under seremonien i Winnipeg. Og saa defilerte da Starbucks og Dacotahs befolkning og de mange tilreisende fra Winnipeg forbi den avholdte prests og venns baare. Pastor Haugen var en vakker maan i levende live — vakker tatt i vid mening — men vakrest nu i dødens stund. Slik forekom det i alfall den som skriver dette. Det store sterke velformede andlit likesom straalte i ophøiet fred.

Saa satte det endeløse lange tog av biler sig i bevegelse til Dacotah kirke. En ser jo vidt og bredt omkring sig derutte paa prerien og veiene rekker fra synsrand til synsrand. En saa bilene som hildring. Den siste skuffe mull — billedligt talt nu i vaar moderne tid—en allmue med blottede hoder, kvinner i stille graat rundt en nyopkastet grav med en liten uanselig kirkebygning i bakgrunnen. Ellers bare vidde med en himmel over.

Swift Current, Sask.

65 AAR.

Det er min og visst alle i Hyrdefamelien's læsekreds opriktige mening og ønske pastor H. L. Urness, redaktør for "Hyrden" tillykke med den 21de august som 65 aars milepæl. Tillykke med dagen. —G.

(Hjertelig takk for den ovenfor venlige lykønskning for min 65 tiende fødselsdag. "Sier altid Gud og Faderen takk for alle ting i vor Herres Jesu Kristi navn." Es. 5, 20. "Min sjæl, lov Herren og alt det, som i mig er, love hans hellige Navn. —Min sjel, lov Herren og glem ikke alle hans velgjerninger." Ps. 103, 1—2. —U.

Underfuld Bønhørelse.

Dette er en sandferdig hendelse ifra en fjeldbygd i Norge som en religionsskolelærer fik opleve for nogle aar tilbake. Navnet er svundet hen, men la os kalle ham, R.

Naar jeg meddeler følgende oplevelse saa er det i haap om at Gud kan bli æret og troessøskende styrkes i sin tro paa at Gud hører bønner.

"Jeg var nettop kommen til, B, som lærer. Bygden var vakker. Skovklætte fjeld og aaser som skraanede ned mott fjordderne. Langs fjordsiderne laa velstelte Gaardbruk. Befolkningen var meget intelligent og selvbevist. Min skolepost var delt i 3 kredser med 12 uker skoletid i hver kreds. Avstanden mellem kredsene var ¾ norsk mil. Mellem 2 av kredsene var baaten mit befordringsmiddel. For at komme frem til den 3die kreds, maatte jeg gaa over et skogbevokset høit fjeld. Men der var ingen oparbeidede veier kun kvægstier og tildels enkelte tømmerkjøringsstier. Jeg var ung og hadde derfor ikke nogen livserfaring men jeg vilde gjerne være en bekjendende kristen i al min ferd. Dette likte ikke den voksne befolkning. Min kristendom kunde jeg beholde for mig selv og ikke bry andre med den. Men barnene var glad i mig og vore gildeste timer paa skolen var religionstimene. Barnene hørte jeg slog en forsvarsring om mig naar de voksne begyndte at kritesere mig for min kristendom.

Mine elever for de 4 aar jeg var i denne lærepost har altid bevaret kjærlig erindring. Fra mange av dem har jeg opgjennem aarene faat gilde hilsener. Saa skulle jeg en lørdag vandre over fjeldet til kreds 2. Det var en mitsommersdag med stekende solskinsvarme. Da jeg stod færdig til at gaa, kom en gaardbruker og bad mig om at ta med mig 200 kr. og levere til en gaardbruker paa den anden side av fjeldet. Jeg var litt ængstelig for at bære saa mange penger paa mig, saa menge penger hadde jeg til den dag aldrig hat i mine lommer. Men jeg sa naturligvis ja fordi jeg ville være tjenestvillig.

Jeg la da de 200 kroner godt ind i min tegnebok, som jeg hadde i min jakkes underlomme. Kommen en fjerdedel av veien orket jeg ikke for varmens skyld at ha jakken paa mig længere, jeg maatte ta den av og bære den paa armen men jeg tænkte altid paa tegneboken og ret som det var saag jeg efter om den var paa sin plass i lommen og det gikk bra til jeg var kommet omtrent halvveis. Da opdagede jeg plusseligt at tegneboken var borte av lommen. Da blev den varme sved som strømmet nedover panden og kind til en frygtelig kold sved som rystet hele mit legeme.

Saa blev det angstsved som strømmet ut av mit legeme gjennem alle dens porer. Jeg gikk først rundt i en mindre ring og lette indenfor dens cirkel nøiaktig, men fandt intet. Det var som jeg før har sagt ingen vei gjennem skogen, kun kustier.

Saa husket jeg paa at jeg 5 minutter i forveien hadde lagt mig paa knæ og drukket av en liten kilde med friskt koldt opkommet vand. Da stod det klart for mig der, da jeg la trøien paa marken, har tegneboken, uten at jeg merket det, listet sig utt av lommen. Jeg viste omtrent retningen tilbake til dette sted og begynte saa en vandring tilbake speidende og letende. Jeg fandt ogsaa kilden og saa tænkte jeg, nu finder du ogsaa tegneboken med pengene, men nei den fandt jeg ikke. Da stod situationen først for alvaar lyslevende for mig i sin rædsomme skikkelse. Alle mine skolekredse kjente saa meget om mig personlig at de visste jeg var en fattig Per Ereksen med hele min seminariegjeld tyngende paa mig. De visste ogsaa at jeg i min lærestilling oppebar en lønn kr. II.60 pr. uke i 56 uker, resten av aaret ingen lønn.

Naar jeg saa skulde betale renter og avdrag av min seminariegjeld, ha litt klær paa kroppen, og naar saa dertil kom at vi lærere i bygden maatte vente halve aaret for at faa vor optjente lønn, saa vilde enhver vite at jeg i sandhet var en fattig fattig skolemester. Naar da jeg kom frem og meddelte at jeg hadde tapt tegneboken med de 200 kroner, saa stod følgende spørgsmaal grinende mig imøte i al sin uhyggelige skikkelse: Hvad kan du nu let bli mistænkt for? Og jeg som forsøkte at være en bekjendende kristen, hvad vilde folk fristes til at tro om mig. Da overveldet angsten mig og jeg faldt paa knæ og ropte i min sjælevaande til min Gud om hjælp. Jeg bad ham om tilgivelse for at jeg i ca. 10 minutter hadde glemt at passe paa pengene. Jeg ropte i rædsel og angst, Kjære Herre Jesus hjælp mig, saa ikke dit navn blir vanæret ved mig.

Under bønnen forlott den skrækkelige angst mig og jeg kom til mig selv saa jeg tilslutt kunne si baade til Gud og mig selv, vei har du alle steder, dig midler fattes ei. Velsignelser du spreder og lys paa al din vei din agt kan ingen hindre, din omhu blir ei træt før glædestaarer rinder i øine som har grætt.

Angsten og fortvilelsen avløstes av tillidsfuld fortrøstning saa jeg kunde si, jeg har min sak til Gud henstilt han gjører med mig hvad han vil. Og jeg reiste mig fra bønnen-ropet og saa mig omkring for at finde ut hvilken vei jeg nu skulde ta forat lete igjen. Da plusselig hører jeg enn sanger hvis toner var saa rare, fyldige og saa vakre at jeg tross mine utmerkede karakterer i naturlæren blev fuldständig disorientert naar jeg for mig selv skulde identifisere hvem sangeren var. Jeg blev hypnotisert og da tonerne lødd fra et træ tætt ved maatte jeg se til at komme frem til dette træ for mulig at faa øie paa denne sanger. Jeg glemte alt andet, ja selvest den tapte tegnebok med de 200 kr. glemte jeg ogsaa, da jeg forsiktig med øiet vent mott trætoppene søkte at faa et glemt av den enestaaende sanger.

Ja den var enestaaende paa mange viss. Det hørtes som den midt under sangen flyttet sig fra træ til træ men jeg gikk efter tonen og endelig efter 30 meters vandring kunde jeg tydelig se det træ hvor tonen kom fra.

Saa merket jeg at min høire fot traf noget som fulgte med, og da jeg saa ned seer jeg minn tegnebok, med de 200 kr., liggende ved minn høire støvel. I samme øieblikk forstummet den deilige sang. Jeg saag ikke titt sangeren heller. Det var stille og tyst i skogen, ingen fuglekvidder engang fra det træ hvorfra der nettop hadde lytt saa herlige toner, men — ved træets fott laa en ung mand paa knæ med foldede hænder og fra hans sjæl lødd der en spæd liten lovsangstoner som jeg tror hørtes like opp i himmelen." Hvilken sangfugl var det som sang saa fortryllende vakkert. Læs Salme 34,7 og 8. Der finder du navnet paa sangeren. —G—

Lynvisitt i Norge

Deres slektninger i Norge vil sette pris paa en visitt, om bare en maaneds tid hjemme.

De kan avlegge en slik visitt med liten utgift nu, hvis De reiser med Oslofjord, Stavangerfjord eller Bergensfjord i tiden mellem 4de september og 15de oktober.

Rundturen over havet koster en og en halv gang turbilletts kostende. Otte og tyve dagers ophold i Norge. Tilskriv

DEN NORSKE AMERIKALINJE
282 Main Street — Winnipeg, Manitoba

O. A. VOLDENG
Photographer
Portraits and Amateur Finishing
PRINCE ALBERT, SASK.

Swift Current, Sask.

Bør troende bli Sønner og Døttre av Norge Lossen?

Ret som det er spørres det at en eller anden er traatt ind i Sønner av Norge ordenen. Blant Sønner av Norge vækker visst dette glæde. Prester ska være vell anskrevet hos dem.

Men inden geistligheten bringer det ikke glæde. Og jo mere dygtige og verdifulle disse prester er desto mere saart føles det av os som er utenfor at de har forlatt oss. Ja, det føles virkelig som de er aldeles borte av brodersamfundet.

Som medlemmer av Sønner av Norgeordenen tilhører de jo et øiensynlig meget stærkt forpliktende broderskap, med taushetsplikt, overfor os andre. Hvorfor gjør disse brødre os denne sorg? Er Sønner av Norge's broderskap noet mere verdifuldt for dem end samfundet med Jesu Discipler og tjenere i menigheten, siden de inretter sig saa at de blir halvt fremmede for os, for at pleie det hemmelige samfund med brødrene av S. av N ordenen?

Og jeg maa tillike spørre: Har de ikke anvendelse nok for sin tid og sin arbeidskraft i menigheten siden de ofrer saa meget tid og kraft i Losjen?

Kom tilbake til os, i kjære brødre. Det er enda herligere at leve og arbeide i menigheten under Guds frie himmel end under Losjens stjernetak bak de lukkede dører. Der maa ikke ofres noet av det første til fordel for det sidste, og ei heller noet av samfundet med Jesus discipler og tjenere i menigheten til fordel for det hemmelige broderskap. —G—

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

I AM THE GOOD SHEPHERD. John 10, 11.

Winnipeg, Manitoba, First Nr. in August 1939

In This the Children of God Are Manifest

Text — 1. *John* 3: 1—10.

One thing is certain: we cannot entirely cover our identity. We read: "The children of God and the children of the devil are manifest." We may try to seclude our lack of faith under the night of silence, or cover our lack of love by many loving words. But there is one witness that always "tattles" — even though we try our best to keep it "of record" — and that is our lives.

But here is exactly where many who as yet know of no birth "of God", are willing to challenge any of those "called the children of God", and say: "Show me, wherein does your life excell mine? I may be poor at making profession of my faith, but after all, as you say, our lives is the main thing." When we have such clashes on this point, how can we then say that our lives manifest our identity?

Our text distinguishes here very clearly. "In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Human judgments are moved primarlly by what people do; God's judgments include also what people fail to do. Man looks at the "bark" and the "leaves"; God looks for fruit. That really tells a truer story. Listen to those exposing words Jesus spoke to self-righteous Simon, in defence of a public outcast: "Thou gavest me no water for my feet — thou gavest me no kiss — my head with oil thou didst not anoint." What had Simon done wrong? Nothing particular in this instance. In fact he had manifested courtesy and friendliness to the master in inviting him to his home. But O, what volumes of indictment Jesus saw in those little things he failed to do! Simon had plenty "leaves", but no fruit. While the poor woman, who no doubt had many deeds to her shame, nevertheless found favor in the eyes of Jesus, for in her He saw manifestations of the precious fruit of love which grows exclusively in hearts that have been forgiven. One ounce of love springing from the forgiven heart of even an outcast woman is worth more to Him than all the pounds of Simon's well-packed deeds that had been wrought for a self-righteous purpose.

Love to God, then, is the deeds of righteousness that mark a Christian, as John says in verse 7: "He that doeth righteousness is rigteous, even as he (i.e. Christ) is righteous." And love to the brethren is the inevitable manifestation of it. For "everyone that loveth him that begat loveth him also that is begotten of him" (1 John 5:1). Furthermore, "we know that we have passed from death to life, because we love the brethren. He that loveth not his brother abideth in death." (1 John 3:14) This love is not an attainment; it is a "birthright."

Now we understand what John means by the words: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Love, which is the righteousness God is looking for, is of God, born in the heart of every forgiven sinner. "To whom much is forgiven, the same loveth much." And divine love is such a distinctive thing it can poorly be feigned.

"Behold waht manner of love the Father has bestowed upon us that we should be called the children of God." It is great to be called the children of God. But the greatest of all is the boundless love of the Father! "Behold what manner of love" what needed to raise us fallen, perverted end rebellious sinners to the position of children in the family of a Holy God!

How I should be humble, being as I am the unworthy recipient of such matchless love. How I should be thankful that He stooped to pick me up. How I should be earnestly seeking, by His grace, to bear much fruit; so that my life may truly be that of a child of God which will bring honor to the Father whose name I bear.

—*T. Maakestad.*

An Announcement

God willing the new Luther Seminary, Saskatoon, will begin its first school year Tuesday, September 26, 1939. Young men who contemplate enrolling will kindly send their applications to the undersigned, or if it is more convenient, to Dr. Iverson. Until August 31 my address will be Bricelyn, Minnesota, and after that, Luther Seminary, Saskatoon, Sask.

I feel that I can not very well make this announcement without also at the same time saying just a few words to the pastors and congregations of the Norwegian Lutheran Church in Canada.

I trust that we all feel very keenly the need of uniting "with one accord in prayer and supplication" for this new venture, which we believe to be a necessary forward step in the building of the Church of Christ among our people in Canada.

Let us pray the Lord to bless our Seminary so that it may be an effective instrument in His hand for the glorifying of His name and the extending of His kingdom.

Let us "pray the Lord of the harvest, that He will send forth laborers into His harvest", that is, that He will send young men to our Seminary to be trained for the gospel ministry, for only He can send us truly devout and consecrated men.

And we who are to be teachers desire to know that you are praying for us, praying that we may have grace to lead these young men, not only intellectually into a deeper knowledge and understanding of Scriptural truth, but even more that we may have grace to lead them to the necessary deepening of their personal Christian lives and to a wholehearted consecration to the Lord and His work.

We shall seek by the grace of God to keep constantly in mind that the objective of the Seminary is to send out mission minded young men for the fields at home and abroad, young men with burning hearts, who are willing to be used by the Lord in the winning of souls for His kingdom.

The responsibility that has been placed upon us is a very heavy one, so heavy in fact that we would not have the courage to assume it unless we were assured that it is the Lord's appointed task for us, and that you, pastors and members of the churches, will sustain us with your prayers.

—*J. R. Lavik.*

Lutheran Bible Institute of Outlook

"Outlook College", has been a heading in the paper a few times the past months. Now we have changed it some.

As most of Hyrden's readers will already know, it was decided to open Outlook College this Fall as a Bible School. We are thankful to God for this decision.

One of the greatest needs of our time is to have suck places where the young people may get Bible knowledge. We are thankful for the Lutheran Bible Institute at Camrose, but we need one in this part of the District too.

Will you therefore join us in praying that God will open the way Pray that God will send the right teachers. Pray God to fill them with His Holy Spirit. Pray for students. We appeal to you who love the Lord and His Work, to bring this before the young people, and encourage them to attend. But first PRAY. Pray that God will provide the money needed.

We realize that there are financial obligations in operating such an Institution. But the School will be carried on as God is permitted to lay it upon the heart of His people. The school is to be offered free to the young people. All they will be called on to pay is for board and room which will be for cost, between $10. and 15.00 per mo. All details have not been worked out yet. The plan is for a five months Course. Further information later.

Will YOU join in prayer daily? Pray that God's Name may be glorified.

The members of the Board are: Pastors G. O. Evenson of Moose Jaw, J. T. Dahle of Watrous; (these president and secretary) K. Bergsagel of Kyle; K. O. Kandal of North Battleford; A. M. Vinge of Ryley, Alta; And George Haugen of Starbuck. And the undersigned who is also treasurer, who will also receive the contributions made to the School.

In Christ Jesus,

G. J. Ostrem,
Preeceville, Sask.

The Centennial

It becomes our happy experience to have a part in closing this book of one hundred pages and to begin the writing of a new volume. We will not be here when another generation closes the book we soon shall begin.

In the few pages left, only five is offered our only opportunity to write a beautiful ending, a glorious climas, to this story of one hundred years of the march of faith.

When men in the centuries to come shall read the history of the first one hundred years of the Norwegian Lutheran Church of America, I hope they will find on these last pages a powerful testimony of faith and devotion told in a victorious sacrifice, written in a grand amen of response to a call from the Christ of Calvary.

May the faithfulness to the church of Christ, born and nurtured in the sunrising of this century, in sod hut, log cabin or the rumbling wagons of the pioneers, find its reflection in the twilight, in this new day of droning motors on land and sea and in the air, in a splash of rays falling on the sparkling gems of our crowning effort.

What we do now until 1943 will either glorify our God or dishonor His name.

The command, "Forward March' rings in our ears from the throne on high. Only the unfaithful will turn back, only the betrayers will close their hearths and hands.

The day has not been in the history of our Church when our women were not ready and equal to the emergency. The noble devotion of our mothers is so well known it need not be mentioned. It is like a sacred song of a mighty crusade. They prayed and work, and gave, back there one hundred years ago. We will not fail in this hour. You may feel secure in the support of the Women's Missionary Federation of Sisseton Circuit.

Then as your president, I urge you to fill your place in this Centennial Appeal. May this Circuit show the same loyalty it hitherto has shown in every effort.

How happy we shall be; how strengthened in spirit, if we can watch this century slip out into the past and know that we have prayed through, paid up, have given and received, and heard the Master's "Well Done." This we must do, we can and we will.

I here and now dedicate my life to that cause. It is all I have, I GIVE IT!

Mrs. *James Falk,*
Rosholt, S. D.

Beaver Creek Congregation said Good by with their pastor Rev. A. M. Vinge and family at a Farewell service and social gathering at the Church on Wednesday July 5th.

Services were held in Norwegian in the forenoon and English in the afternoon. Lunch was served by the Ladies Aid at noon as well as after the afternoon service.

The choir rendered several selections in both languages, also Solo by Rev. and Mrs Vinge "Brødre og Søstre ui skilles nu ad, far nu med Jesus fornøiet og glad."

A short address of thanks by Ruth McFarlane, from the Luther League presenting an envelope containing $5.00, as a token of thanks for the help in the Luther League work in this period of time.

From the Ladies aid by its president Mrs J. Svare they were given an auto rug.

In behalf of the Congregation Ed. Kvam gave thanks to Rev. and Mrs. Vinge for these 5 years we have been together. "This was again a mile Stone in the historie of this Congregation. An other day of parting. As they now were leaving to take up work in a different field he wished them Gods blessing in their future Jaurney."

Rev. and Mrs Vinge who has been with us for a little over 5 years will be missed by the Congregation. To meet and part is the Slogan of life. We are together but a little while, than part not to see each other any more. Than life is sad, if it was not for the promise that we are to meet agaain, some day.

Then Rev. Vinge gave a brief resume of his recent trip to the Luther League Convention at Los Angeles which was very interesting.

The Choir sang in closing "God be with you till we meet again" and another end of a perfect day came to a close.

—E. K.

The Canadian Lutheran Bible Institute

Should we close the Canadian Lutheran Bible Institute? Who among us would even dare to suggest such a thought. We can't believe that it is God's will that this institution be closed. Through this Bible school God has brought and still is bringing great blessings to our Lutheran churches in Canada; and He will bring even greater blessings to us if we only give Him the chance. The members of the Bible Institute Board do not believe that the School should be closed; therefore they have called a dean as well as teachers for the next school year.

But how about the other friends of the school? Do they want it closed? Of course none of us would say in so many words that the school should be closed; but let us watch lest any of us say so by lack of prayer, lack of support, or lack of interest for this important cause. May there be more earnest praying for the School—PRAYING so earnest that it will result in more friends PAYING to support it. The Bible School is depending on God, and is therefore also depending on the friends whom God reminds to send gifts to the support of the Bible School.

Many in our Church in Canada will no doubt be interested in the needs of this school. Money sent to the "General Fund" is used to pay the teachers and to meet other expenses in connection with the operation of the school. (Remember that the students are not charged any tuition, but only a small registration fee.) God has been gracious in supplying what has been needed for the general fund. It is true that at times the contributions have been slow coming in yet God has not failed to supply. May such experiences cause the friends to "wait upon God," but may they not wait in praying and supporting!

The particular need of the school at the present time is a building. The building which has been rented from the town of Camrose these last years has now been sold for other purposes. It will be clear to all that something must be done about a home for the school if it is to continue. Shall we answer this challenge in the words of Nehemiah 2: 20: "Therefore we his servants will arise and build." Let us pray, work and pay that a building be erected for our Bible School in order by the Word of God at the School, "Temples Eternal" may be built in the lives of our young people. Send contributions to Mr. A. G. Lewis, Camrose, Alberta.

Finally may I urge our young people to attend this Bible School. "God's Word is our great heritage." Attend the Bible school in order to become better acquainted with this heritage. For information write, The Dean, Lutheran Bible Institute, Camrose, Alberta.

—*J. B. Stolee.*

(The two following "Obituary" have been delayed on account of lack of space. Please pardon the delay.—Ed.)

Obituary

Rev. Lars Brandser, a pastor of the Norwegian Lutheran Church of Canada, died at Calgary, Alta., March 28th, 81 years of age. He had during the last years resided in Calgary where he assisted the church in hospital work, a work that he was greatly interested in.

For many years he served as a mission pastor in Alberta, where he rendered an untiring work travelling up and down the province among our people, preaching and visiting the scattered early settlers. He was blessed with a strong health and pleasant disposition which especially fitted him for this work. Wherever he came, he had a word of comfort and cheer to give to the people. He knew the Psalmist's succor in the storm of life: He is my refuge and my fortress, my God, in him will I trust." He was also fortunate in having a good and faithful wife who freely gave of her time and energy to make his ministry a success.

Rev. Brandser was born at Skiaker, N. Gulbrandsdalen, Norway. For many years he served as a parochial teacher in Wisconsin. In 1892 he graduated from Luther Seminary, St. Paul, Minn., and has served following congregation: Henningford, Neb., Audubon, Minn., Flaxton, N. D., St. James, Minn., and Medicine Hat, Alta.

(Continued on page 4)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

W.M.F. Convention, Edmonton.

When our W.M.F. of Canada District opened their convention Thursday, June 29, Mrs. Thvedt leading, it was with a half hour devotional period that was fresh like the showers of blessing we prayed for in the song. Missionary Talbert Ronning gave us a highly interesting talk on the life of the women of China. Contrasting the freedom of our women with the life of the Chinese Women, bound by customs and superstitions he pointed out that we would do well to adopt the best of their usages; and if the two extremes of China and America could meet halfway and result in advice on whom to marry, we would have happier homes and fewer divorces.

Dr. Iverson's greeting centred around the thot — "the grace of God which abounds" — He said he would thank God — not us — for the work of the woman. He believed it was because women had a quicker vision, that they had a tendency to spoil the men in the church work, but we must remember that Ladies Aids were begun chiefly to support missions, rather than raise the pastor's salary.

Dr. Aasgaard, in a happy mood, gave some reminciences of Ladies Aid beginnings, where the meagre earnings were real blessings at home and abroad. It is selfish of us to think only of our own local needs — give to foreign missions! Get back of Penny a Meal and Budget and Centennial. He quoted some startling statistics to show the decline of church membership and Sunday School attendance in Canada; Called on Mothers to do personal work in arousing more interest for the Sunday School. We should go out and bring them in. Many children, and adults too lost to the faith; we should endeavor to bring them back. Mother's have much to do but we should go out and constrain them to come in. It requires an awful lot of love, kindness, sympathy and understanding but our church needs souls — Think of all the harmful influences of movies, radio, magazines. Think of the many homes churched — but Christless! He impressed these many responsibilities on us and urged us to first take care of our own, but to stop thinking about our own troubles and think of others; also to catch the vision of service to others and change the humdrum of life. Take Christ along back to our homes — He is the solution for every problem.

Mrs. Lystig gave a sweet welcome on behalf of the local ladies — and Miss Arna Njaa, L.D.R. speaker sang for us two inspiring Solos. A Ladies Octette from Bardo also gave a number. In the afternoon there were two impromptu massed choir songs with representatives from both Saskatchewan and Alberta joining in singing from Melius Christiansons Fifty Famous Hymns. It was much enjoyed by singers and listeners alike and, we hope, an event that will be enlarged upon and repeated at our next convention under the leadership of Mrs. S. Lefsrud, Viking, who was elected musical director.

Thursday, besides taking care of preliminary business, we had the pleasure of seeing and hearing a most delightful little family group, Missionaries Ella and Talbert Ronning, and little Halvor, who was dressed in Chinese costume. They sang and interpreted several Chinese hymns for us, after which Mrs. Ronning gave a most inspiring and challenging talk on missions. She used as her text Phil. 4, 4 and succeeding verses and showed how, if we lived accordingly, this would be a safe and sure way of meeting the responsibility Dr. Aasgaard placed on us. She spoke of the peace and joy in the midst of bombing, just a release to something better; of the Chinese farm which adjoins ours — straight down. And then left with us, in closing, a beautiful vision, of "Go Tell", of preaching in season and out of season; and the prayer that our hearts and thoughts might be guarded in Christ Jesus when we go home.

Friday's prayer session was led by Mrs. Iverson and we enjoyed wonderful fellowship together. Many will be singing "In my heart, In my heart, send a great revival — Show me how to watch and pray, And to read my Bible."

Dr. Bergsaker gave hearty thanks for the work —"But it isn't finished!" He urged mission Festivals to make people more conscions of the needs about us. Speaking on the various departments of our church he reviewed each, and gave statistics in surprising array, showing the apportionate moneys going in and coming out from headquarters. He stressed the fact of taking part in Centennial, this is the only one we will have the privilege of participatign in.

We wish we could have had more singing from Rev. and Mrs. Torgerson like "Alone with Jesus." A group of Camrose ladies gave two fine chorus numbers. An interesting paper on Cradle Roll by Mrs. J. Stolee was read by Mrs. A. Tveit; a report on In Memoriam by Mrs. K. Bergsagel; a talk on Christian Nurture by Mrs. Geo. Hendrickson; An expression of gratitude by Mrs. Thvedt in memory of Agnes Anderson, secretary of Mission Boxes and a report on Box work by Mrs. Kandal. It was moved and seconded that an In Memoriam be given by Canada District to all our pioneer workers of the last twenty years, their names to be placed on an Honor Roll, which is to be kept by the historian. It can then be added to from time to time. Papers by circuit presidents on the theme "My Brothers Keeper" proved very interesting and were given by Mrs C. Holmberg, Mrs. Arnold Hoveland, Mrs. Riggle and Mrs. Torgerson. The history of Skandia Ladies Aid was read by Mrs. Sørhus, and pictures shown, which prove that our history book is really becoming a live volume. Report on Recommendations and Bethary Home were read by Mrs. Iverson; Resolutions by Mrs. G. Hoyme; and Credential Committee by Mrs. Clarence Rude which showed attendance of 14 delegates, 31 visitors, and 14 pastor's wives.

The election of officers brought the session to a close. We enjoyed our convention and it was for us both an education and inspiration. May the Federation song, which we had the pleasure of learning and singing, continue to challenge us as we go back to our daily tasks.

Respectfully submitted
Mrs. Geo. Hendrickson.

Convention notes.

District Officers

President, Mrs. I. O. Thvedt, Langham, Sask.

Vise President Mrs. George Hendricksen, Tofield, Alta.

Secretary, Mrs. B. O. Lokensgaard, 711 Melrose Ave., Saskatoon, Sask.

Treasurer, Mrs. G. Hoyme, Camrose, Alta.

Cradle Roll, Sec. Mrs. A. Tveit, Admiral, Sask,

In Memoriam and Life Membership Sec. Mrs. K. Bergsagel, Kyle, Sask.

Mission Box Sec. Mrs. C. Magnuson, Camrose, Alta.

Thank Offering Sec. Mrs. G. J. Ostrem, Preecevill, Sask.

Box Work Secretaries, Mrs. K. O. Kandal, 1391 York St. No. Battleford, Sask.

Mrs. N. E. Torgerson, Valhalla Centre, Alta.

Christian Nurture Sec. Mrs. Iver Iversen, 710 Albert Ave. Saskatoon, Sask.

Recommendations.

We recommend:

1. That since the Church has adopted a definite program, namely the Church budget: Foreign Missions, Home Mission, Charity, Education and Pensions, this be given first consideration before other projects are considered.

2. That a definate Centennial date, namely September 13th (the organization date of the Muskego Congregation) be observed by each society annually for the following four years to raise the pledge over and above the regular Church-budget. We also recommend that all societies who have not as yet pledged to the Centennial Thank Offering be urged to do so.

3. That we stress especially at this time paragraph No. 5 of our "Purpose of the Womens Missionary Federation." To organize Missionary societies and childrens Missionary soceieties wherever practicable."

That we also remember to pray for our Missionaries who have recently gone through severe trails and difficulties during these troubelous times. Especially may we remember those families who have had to remain at home while the father serves on the Mission field and send them greetings and gifts whenever possible.

4. That we be more deligent in our prayer-life and encourage our circuits to devote a definite period to free prayer during circuit conventions.

5. That the circuits send in one half of the circuit offering to District Treasury and that each Ladies Aid contribute one dollar a year to the District Treasury for expenses.

6. That our women take a firm stand against all intoxicating liquor, harmful and sinful amusements and anything that tends to brake down the Moral Civil and spiritual life of our people.

7. In view of the fact that the building at the Old Peoples Home at Bawlf (the only charitable insitution of our Church in Canada District) is an old building neither safe nor convenient, we recommend that the Ladies Aid be encouraged to contribute a sum of money towards a "Building Fund", and that they continue to remember the Home with donations of money or supplies for the institution such as canned fruits, bedding including flanel sheets, light weight blankets and quilts.

Mrs. Iver Iversen, Mrs. A. Solheim,
Mrs. A. Hjortaas.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

"Let All The Earth Keep Silence Before Him."

Hab. 2, 20.

How about "this silence" before God in our churches? We think now especially of the silence which should be before the beginning of the service. How can we be in the right attitude for worship if the time preceeding the service is used to discuss the community's news and gossip or else for a "whispering campaign." We ought not become legalistic — we have a right to chistian liberty. However, in many of our churches this question of "freedom of speech" before the opening of the service has become greatly abused.

What lack of reverence — what a damper on the spirit of worship — where talk and other disturabances continue even after the organist begins playing the prelude. To many people it seems that the only purpose of the prelude is to give them a chance to finish their conversation before the next step of the service is reached.

Our churches are too often made "houses of merchandise". Too often they are like some Jewish synagogue where many talk "beezness" until the prayers of some other worshippers remind them that the service is on.

In the opening prayer we hear the words, "we are assembled in thy presence to hear thy holy word. . . ." And certanly those words are most fitting. But how can we hear His word when the business and social conversations continue not only to the beginning of but even through the opening prelude. "Give not the devil room" says the Scriptures, but by such worldly attitude we certainly are opening the door for him to find room, and even steal away the "good seed" which God would plant in our hearts.

There is a place for conversation, even before and after the service, for words of kindly greeting, for words of encouragement and help to others. But let those words that are spoken be in harmony with the spirit of the sanctuary. "Keep thy foot when thou goest to the house of God!" And let there be time for meditation and silent prayer both before the beginning and at the close of the service! How much greater blessings we would receive if those present would give thought to such "quiet seasons".

"Be still and know that I am God!"
"Let all the earth keep silent before
Him."

—*J. B. Stolee.*

Do right.

"Ye shall deligently keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shall do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest go in and possess the good land which Jehovah sware unto thy fathers." Deut. 6: 17—18.

This is only one of many simelar passages in the Word of God. Yes the Bible is full of them. Do they mean what they say? Are they out-moded, or do they apply today? Does this command to do that which is right and good in the sight of Jehovah belong in our Christian faith, doctrine and life?

Yes, it belongs. God means what He says. His Word, including this one, has found a perfect fulfillment in Christ. Read these verses again and see how completely they were realized in Him. His sinless obedience thrust out His enemies and gave Him possession of the good land "that is fairer than day".

But they have a double application to ourselves as well. What is repentance but the deligent keeping of the commandments of God? Its very idea and truth is doing right instead of wrong "in the sight of Jehovah".

Is it a success? No, it is a miserable failure. But it is the one way in which we discover that we are helpless, lost and condemned. It makes us bankrupt in our faith in ourselves and reveals to us our desperate need of a Savior. It convicts us of sin and drives us to Christ, to accept His obedience and find place only in what He has done for us. Doing right is therefore the path to despair, to faith, to life in His Name.

Then what? To do right, to keep His commandments, to obey His will.

Not out of fear any more, but out of love. Now it is our choice, our preference, our joy.

Obedience keeps us united to Christ, who still continues to be our only Savior. We glorify Him by our conduct and example. It exercises the gifts and faculties which He has bestowed and restored. It strengthens them for use in His service. It adds to our spiritual health and strenght. It is our confession of faith in Him before the Church and before the whole world. It is the necessary condition of our sanctification. Disobedience grieves the Holy Spirit and prevents Him from transforming us into the image of Christ and fitting us for heaven.

Doing right is therefore the Christian life and the life of the Christian. It is the obedience of faith. It is the way of God.

What we have said above should make it clear, we trust, that no one can serve salvation or earn heaven by doing right. But it ought to be equally evedent that if we are disobedient and grow careless we are in grave danger of cutting ourselves off from Christ, of denying Him before men, of loosing our spiritual life and endowments, of preventing the sanctification without which no man shall see the Lord, of finding ourselves at last in the outer darkness.

Loving obedience, on the other hand, is the manifestation of our new life in Christ. When we will to do His will, God thrusts out our spiritual enemies by the power of His Word. In this way of life He gives us possession of the land of promise, which in this life is peace with God by faith in the Lord Jesus Christ, and in the life to come is "an inheritance, incoruptible and undefiled." (In Bible Banner) C. J. L.

—*Carl A. Haltung,*
Maxim, Sask.

(Continued from page 3)

There is something very serene and strengthening for us who still are in the work to look back upon a life that has rendered so many years of service for the Lord, something that should give us courage to continue regardless of circumstances, knowing that "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Funeral services were conducted by Rev. I. J. Saugen, pastor of the Norwegian Lutheran Church at Calgary, Alberta.

Rev. Brandser is survived by his wife, one son Norman, and three daughters Mrs. Abrahamson, Brooks, Alberta, Mrs. S. Olsen, Bowl, Minn. and Mrs. Lydia Brandser, Rochester, Minn.

A Memorial Wreath to Home Mission was given by Mrs. Brandser and Norman, and another to Foreign Mission by the members of the Norwegian Lutheran Church of Calgary.

Obituary

Mr. Ole Albertson, an early settler in the Calgary district, died at his home near Dalroy, Alberta, on Saturday morning, March 25th, 1939. His death followed a brief illness with influenza.

Mr. Albertson was born in Hadeland, Norway, in 1858 and came to Rushford, Minn., with his parents in 1866. In 1871 his parents, Mr. and Mrs. Enytret Oleson moved to Ruthven, Iowa, and took a homestead in Silver Lake township, two miles from Ayrshire.

In 1882 he was united in marriage to Caroline Elizabeth Barstrum; nine children were born to them of which two died in infancy and two later, Perry in 1918 and George in 1938. (To be concluded)